

CONFIDENTIAL.]

[No. 7 of 1875.

REPORT ON NATIVE PAPERS

FOR

The Week ending the 13th February 1875.

IN an editorial on the Guicowar of Baroda, the *Rungpore Dik Prakash* of the 21st January observes, that it has neither been just nor politic on the part of the Indian Government to dethrone and imprison a tributary Prince of his standing, before the guilt with which he now stands charged, was proved by sufficient evidence. Even if his attempt to poison the Resident be admitted as true, which, however, remains to be shown, it does not follow that he meant by that act to subvert the Queen's rule in India. The quiet and unsuspecting way, in which he surrendered himself a prisoner into the hands of Sir Lewis Pelly, clearly shows that he did not entertain any treasonable views towards the British power. None would have had any reason to complain if he were punished after his trial; but it is much to be deplored that he has been treated otherwise.

RUNGPORE DIK
PRAKASH,
January 21st, 1875.

2. A correspondent of the same paper, writing from Bogra, complains that the more distant villages under that district do not possess sufficient facilities of communication by water; hence the resources of the country remain to a large extent undeveloped. Government is therefore besought to cause the excavation of a canal passing below the Police outpost at Madhupore, from Gábgháchá under station Govindgunge to the Karatuá. This will materially help to open up the agriculture of the district.

RUNGPORE DIK
PRAKASH.

3. The same paper, of the 28th January, draws the attention of the authorities to the fearful prevalence of cattle plague in the district of Rungpore. It has become extremely difficult to carry on agricultural operations for want of oxen. Milk and butter have also greatly risen in price. Government is requested to put up, in every thana in the district, a notice containing advice relating to the proper treatment of these animals, which are dying in large numbers without any cure.

RUNGPORE DIK
PRAKASH.

4. The *Grámbási* of the 28th January makes the following observations, in an article on the "Páthshálás and Primary Scholarships:"—As the object aimed at in the establishment of the primary schools seems to be, to provide the lower orders of the people with such an education, as will enable them to rise to the dignities of the higher classes, arrangements have been made for the boys, receiving primary scholarships, to study for two years in the middle class schools, before they go up for the Vernacular Scholarship examinations. There is, however, such a vast difference in the character of the subjects required in these two examinations, that it is well nigh impossible for a primary scholar to succeed in the latter, after only two years' study. To obviate this difficulty, either this period should be extended to three years, or else the number of subjects in the first examination should be increased by the inclusion of grammar, geography, and history. The former of these alternatives should, in our opinion, be adopted. It is well known that the

GRAMBASI,
January 28th, 1875.

Páthshálás in every village are chiefly maintained through the liberality of the more respectable of the inhabitants, and by Government aid for the education of their children. The children of the lower orders also attend the schools. Government has, however, declared the latter only, under certain conditions, eligible to primary scholarships. This has greatly disheartened the former, whose parents in consequence are gradually growing indifferent in this matter. The peasantry and the working classes are not yet sufficiently educated to maintain these schools, so that Government has by its order thrown obstacles in the way of primary education. This distinction in favor of the children of the peasantry should be removed. The schools, departmentally known as the "D Schools," should be kept up wherever there is a sufficiently large number of pupils belonging to the more respectable classes of the society. Some of the primary scholarships should be allotted to the pupils of the night schools, that have been established in some parts of the country.

BARAHANAGAR
SAMACHAR,
January 28th, 1875.

5. The *Baráhanagar Samáchar* of the 28th January asks Government to see that pound-keepers allow sufficient food to the animals in their custody ; as it is complained that the money realized in the shape of fines from the owners of the cattle is often misappropriated.

HINDU RANJIKÁ,
January 3rd, 1875.

6. The *Hindu Ranjiká* of the 3rd February observes, in an editorial on the prevalence of drinking habits, that, however laudable the exertions of Government to arrest the progress of this evil may be, they will never succeed, unless it be declared that none except Europeans will be competent to hold any situation under Government, or obtain admission into any school or college as a student, if he is found to drink. All other ways proposed, such as raising the excise duties, will be simply ineffectual.

GRAMBARTÁ
PRAKASHIKÁ,
February 3rd, 1875.

7. The *Grámbartá Prakáshiká* of the 3rd February, in an editorial headed the "Loyalty of the Hindus," observes that the Viceroy should at times undertake tours through the mofussil, and thereby afford the subjects opportunities of seeing him, who is the representative of Her Majesty in the East ; as the Hindus regard it a meritorious act to behold the Sovereign.

GRAMBARTÁ
PRAKASHIKÁ.

8. The same paper, in an article on the Guicowar of Baroda, sympathizes with the misfortunes of that Prince, and earnestly beseeches Lord Northbrook to see justice done to him.

BISHWA DÚT,
February 3rd, 1875.

9. The *Bishwa Dút*, of the 3rd February, regrets to find that the *Times* entertains such sentiments, as those expressed in its recent article on the "Meeting of Scindia and Holkar," and that the English view any symptoms of union among us with fear and jealousy. That paper has also spread a needless alarm in respect of the number and efficiency of the Indian army. We do not see any necessity of increasing the number of that army at present, unless it be to produce misery and dissatisfaction by a wasteful expenditure of the public funds.

BISHWA DÚT.

10. The same paper, in an editorial on "Baroda," dwells on the propriety of trying the Guicowar by a Commission consisting, among others, of Scindia and Holkar, and not, as has been suggested by some of the papers, of Sir Madhava Rao and Sir Dinkur Rao, who are merely officers of Native Princes. The former course should be preferred, for the accused will in this way have the benefit of a trial by his Peers, and Government will also be free from all charge of injustice. The Native Princes, moreover, will be assured of the impartiality of Government.

BISHWA DÚT.

11. The same paper protests against the selfish and unjust proposal of the Bombay merchants to Government to impose a tax on tobacco. The

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people will be sorely troubled, if this article of almost universal use be taxed to benefit the merchants.

12. In reviewing the Sanitary Commissioner's last Report for Bengal, the *Amrita Bazar Patrika* of the 4th February makes the following observations:—Bengal is ruined; there is not a single really healthy man to be found in it. We do not say, that a hundred and fifty years back there was no disease amongst us; but there can be no doubt that our forefathers, during the greater part of their lives, enjoyed sound health. Our tenure of life is gradually decreasing, and we enjoy the blessing of health for a few days only in our short lives. We cannot tell with certainty the reason of this. Reflection, however, shows one thing. Our healthiness has diminished, ever since western civilization was introduced into the country. The Mahomedans, indeed, held us in subjection for six centuries; but the civilization they brought was Asiatic, and differed but little from our own manners and customs. Under the Mahomedans we were not denied the political privileges, which are naturally our heritage. The high situations in the State were in our hands; we could march to battle as soldiers; our various tribes were allowed to fight with each other; various kinds of gymnastic exercises were in vogue. These all produced cheerfulness in our hearts, gave strength to our bodies, and kept disease at a distance. European civilization, however, is a different thing, and has made us quite different creatures from what we were before. While the power of the rulers, on the one hand, prevents even the utterance of a murmur, the spread of civilization has, on the other, created a number of new wants. These were unknown before, and it is almost universally admitted that they interfere seriously with our health. Now, the whole period between the fifth and twentieth year of life is solely spent in study; whereas formerly the greater portion of this time was spent in healthy amusements. We now use castor oil and quinine when ill, but formerly we cured ourselves solely by fasting. Drinking habits have now reached even the lower classes of society; formerly there were scarcely two in a hundred, who knew what spirituous liquor was. The natural drainage of the country has been obstructed by the construction of railways and roads, and have thus produced extreme unhealthiness. Add to this, that the greater portion of the people remain without food during three months in a year, that prices rule high every five years, and that every ten years we are visited with a famine. Whatever be the cause, the country has been impoverished. The result is, that but little distinction is observed between wholesome and unwholesome food, and sickness prevails. In short, whether it be through our political subjection or a sudden introduction of western civilization, or whether a mysterious change has been brought about by the operation of some natural cause, there is no doubt that the healthiness of the country is for ever gone. The term *Bengali* is now a synonym for a creature afflicted with inflammation of the liver, enlargement of the spleen, acidity in the stomach, and headache. The most healthy places in Bengal have now become the seats of malarious fever. So it has been with Burdwan, Hooghly, Krishnaghur, and Beerbhoom. Wherever one goes, he sees a diseased people. The digestive powers have been affected. We can eat but little. We are thankful to the British Government for all the benefits they have bestowed on us; but what advantage will there be from Railways, Telegraphs, and high education if the death-rate continues the same, and the people die away, till in a century or two the whole Bengali race disappears from the face of the earth. It behoves Government to adopt speedy measures to arrest the progress of the fearful mortality.

AMRITA BAZAR
PATRIKA,
February 4th, 1875.

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PATRIKA,
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13. The same paper regrets, that a calm and able Governor, like Lord Northbrook, should have fallen into such grave errors in respect of the Guicowar. The natives are profoundly grateful to him for the good he has done; but at the thought of the treatment the Guicowar receives at the hands of the English Government, they are sorely afflicted. The despotic manner, in which Sir Lewis Pelly directs affairs in Baroda, clearly shows, in spite of professions to the contrary, that the case of the unfortunate Prince has been already judged. Why is this wasteful expenditure then to procure the formality of a mock trial?

EDUCATION GAZETTE,
February 5th, 1875.

14. The *Education Gazette* of the 5th February thus remarks on His Honor's Minute on the extension of Sanskrit teaching. There is no doubt, that some caution should be exercised in the introduction of Sanskrit words into the Bengali language. Though in our opinion a pompous Bengali diction, caused by a profuse use of the Sanskrit vocabulary, is unnecessary and faulty, still on the other hand it is impossible completely to divest the Bengali of its Sanskrit garb. Its very bones and sinews are made up of Sanskrit, and to seek to eliminate the latter element, and construct this language without Sanskrit words, would only result in imparting to it an ungraceful nakedness. Sir George Campbell greatly erred in this matter. He was extremely opposed to the use of Sanskrit words in the vernacular. He loved the court Bengali, and regarded it as the genuine vernacular. Patient inquiries, however, would have rectified his error. The Minute before us furnishes ample indications of the fact, that Sir Richard Temple gives heed to the opinions of the subjects and of the departmental authorities; and that his conduct is highly pleasing to the latter and worthy of an able administrator.

EDUCATION GAZETTE.

15. The same paper, in an article on the "Cloth-mills established in this country," refers to the selfish policy of the Manchester merchants, in continually importuning the Indian Government to abolish the duty on imported cloth. The Editor remarks that it is not at all likely that the Government will comply with their selfish request, to the great loss of its own revenues, and the ruin of the newly established cloth-mills of the country.

BHARAT
SANGSKARAK,
February 5th, 1875.

16. The *Bhārat Sangskarak* of the 5th February, in an editorial on Sir Richard Temple and Sanskrit education, remarks, that though the Lieutenant-Governor has not done all he might to promote the study of the Sanskrit, we thank him for what he has done. We are enabled to discover his views on the subject, and are glad to find that, while unwilling to hazard a distinct denunciation of the policy of his predecessor in office, he lays it aside in practice. Instructions in that language might be yet further extended, and introduced even into the fourth class of every school with advantage. It had been better if His Honor were less scrupulous in condemning the views of his predecessor. Sir Richard is besought to revive the Sanskrit *toles* and encourage a more advanced study of the language in the University and the Sanskrit colleges.

SAPTARIK SAMACHAR,
February 6th, 1875.

17. The *Sāptārik Samāchār* of the 6th February devotes a long article to the description of events connected with the evening party at Belvedere, to which native authors were invited. They have been highly honored and gratified by the kind and courteous treatment of the Lieutenant-Governor.

DACCA PRAKASH,
February 7th, 1875.

18. Adverting to the generally immoral character of the present native pleaders and medical men, the *Dacca Prakāsh* of the 7th February directs the attention of Government to the subject, and notices with regret that no moral instructions are given to the pupils in the Medical College.

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19. The same paper entirely approves of the sentiments of His Honor, in his two Minutes on primary schools and the extension of Sanskrit teaching. Sir Richard, it is remarked, is busy healing up the wounds inflicted on the cause of education by his predecessor.

DACCA PRAKASH,
February 7th, 1875.

20. The *Howrah Hi'akari* of the 7th February, in an article on "Race antagonism," deems it impossible, on the following grounds, that amity and good feeling can exist between the English and the natives of India: (1) their mutual relation as conquerors and conquered prevents it. The former despise the latter; (2) difference of religion; (3) difference of character. While natives are quiet and painstaking, the English are unruly and scurrilous; (4) difference in manners and customs; (5) the interests of the conquerors are in direct opposition to those of the subjects. What is gain to the one is loss to the other.

HOWRAH HITAKARI,
February 7th, 1875.

21. The *Sulabha Samachar* of the 9th February directs the attention of the authorities of the East Indian Railway Company to the need of providing carriages for females in every train with bathing accommodations. They are also besought to reduce the fare of the third class carriages. The present rates are very high.

SULABHA SAMACHAR,
February 9th, 1875.

22. The *Som Prakash* of the 8th February is gratified to find, that Sir Richard Temple also seeks to please the subjects like Lord Northbrook, and that governing by force, which characterized the policy of their predecessors, is being gradually replaced by a milder and wiser rule, based upon the affections of the subjects. These remarks are called forth by the kind and courteous treatment of native authors by the Lieutenant-Governor on the occasion of a recent evening party at Belvedere, to which they were invited.

SOM PRAKASH,
February 8th, 1875.

23. The same paper, in an article, discusses the merits of Mr. Hector's Pamphlet on the "Permanent Settlement," and thinks that the reasons adduced by the writer for a breach of the settlement are not in the least convincing. Instead of seeking to point out the abuses that have crept into it and their remedy, it is proposed to undo the settlement and make Government violate its solemn faith with the zemindars. The beneficial results of the permanent settlement, the safe realization of the revenue, the relief afforded to the ryots during the famine by their landlords and others, are all overlooked.

SOM PRAKASH.

24. The same paper complains, that it is only the Editors of Anglo-Indian journals, that represent the native papers as disloyal. It is a matter of gratification, however, that in the just published Administration Report of Bengal for 1873-74, Sir Richard Temple himself bears testimony to the generally loyal tone of their writings. Native papers are fully aware of the immense good the British Government has done to their country, and they are profoundly grateful for it; but as representing native public opinion, they feel it their duty to point out the defects of Government, whenever they are found, and surely they cannot be disloyal for doing this.

SOM PRAKASH.

25. The same paper observes, in another article, that highly beneficial consequences have resulted from the wise policy, adopted by Lord Northbrook in connection with Baroda, previous to the deposition of the Guicowar. Other native powers have been inspired with a wholesome fear and are now anxious to reform the abuses of their administration. Chiefs living at a great distance from the metropolis have begun to flock to it to visit the Viceroy. But it will not do for them to remain content with only the favors of Government; they must give up their luxurious and indolent habits and attend to

SOM PRAKASH.

the improvement of their States. The British Residents also in Native Courts should learn to be friendly and courteous to these Princes.

SAHACHAR,
February 8th, 1875.

26. The *Sahachar* of the 8th February has a long editorial on the Civil Service Examinations, in which the merits of Competition versus Patronage are discussed, and the older and the modern civilians contrasted, in respect of their ability and conduct in dealing with the people. Preference is given to men of the Haileybury School. Under the present system, the prescribed age of the candidates should be raised to above 20 years, for at that period the full development of body and mind is not possible. The Editor would prefer patronage in case of British civilians, as in England the sons of wealthy men are equally educated as those of the middle classes. Competition is better in India.

BEHAR BANDHU,
February 9th, 1875.

27. The *Behar Bandhu*, in writing of the friendly meeting, on the 19th December, of Scindia and Holkar, at a place called *Barui*, on the banks of the River Nerbudda, says that their former pride, enmity, and *hauteur* were merged in the consideration, that both were now dependents of one and the same Sovereign. News of this friendly union, says the Editor, will be received by all well-wishers of India with intense delight. But the English are displeased with it; for they conceived a kind of pleasure in observing dissensions between royal personages; and they have been terrified at this amicable meeting, as though it presaged an effort to strive for the independence of India. They cannot understand why Scindia gave up the Nana into custody; or how he was induced to accept as a friend his hitherto inveterate and constant enemy Holkar; or why the Guicowar attempted to poison Colonel Phayre. The *London Times* has therefore thought fit to forewarn the Government in an article (quoted in part). The Editor further remarks that observation shows that a nation which at first conquers many countries and rules over them, at last sees its sovereignty and prestige gradually declining; thus it happened to Rome, Carthage, Athens, and Persia of ancient history; and in modern times we behold the world-renowned France in a like state. The English do not now enjoy the same prosperity, nor do they occupy the same rank amongst the nations of Europe as they once did, and their attachment to India is increasing in proportion to the decrease of their position in Europe; this now makes them open their ears to the most minute occurrences. We hitherto implicitly believed that the English sought our welfare; but how can we now designate them our well-wishers, since the *Times*, which is the very heart and soul of England, advises the Indian Government to destroy the house of the Hindustanis.

BEHAR BANDHU.

28. A Patna correspondent, writing to this paper on the subject of zemindars and cultivators, says, amongst other things with regard to the former, that just the contrary has happened to what Lord Cornwallis intended, that is to say, he did not wish the tenant to prosper and the zemindar to become very wealthy; the present government is alone to blame for this, whilst it now aims at making the already helpless ryot still more helpless, without the cognizance of the zemindar. Alas! we wait patiently to see the days when the position of the poor ryots shall change for the better, and when our Government will arouse itself to notice their condition, which is the same, if not worse than what it was under Muhamadan rule.

CHUSHMEH-I-ILM,
February 1st, 1875.

29. The *Chushmeh-i-ilm* has a long article on the "Improvement of Hindustan," wherein the Editor remarks that the introduction of English goods into this country has at once done away with all native manufactures; because the former are in every way preferable. He recommends the Indian

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Government to establish factories for iron, cloth-weaving, cotton-spinning, &c., out of whatever money may have remained as balance from the recent Famine Fund; and if this be not sufficient, it might be supplemented with subscriptions from the native nobility and advances by Government, which would be repaid from the sale of the articles made, such as sackcloth, coarse cloth, &c. As Government has aided the Rajpootana Railway and the Ganges Canal for the benefit of the Upper Provinces, it might well undertake this also, and so secure innumerable blessings to the already starving population, and thus avert the occurrence of any future famines. If prisoners in jails can show a profit by the manufacture of articles, surely a free people can do that, or much more.

30. The *Nádir-ul-Akhbár* draws the attention of Government to the following practice in the Collectorate of Bhagulpore. A *chálán* is usually sent, forwarding the amount of revenue to the District Treasury; this paper the *kházánchi* does not return till five or six months after; and that, too, after much trouble; such delay sometimes may lead to the estate of a poor zemindar being put up in the interim to sale by auction for arrears of rent.

NADIR-UL-AKHBAR,
February 7th, 1875.

31. This paper thanks the Magistrate and School Committee of Bhagulpore for having attended to its complaints against the head-master, and recommended his removal from the school. The Editor trusts that the Bengal Government will act upon this report.

NADIR-UL-AKHBAR.

BENGALI TRANSLATOR'S OFFICE,
The 13th February 1875.

JOHN ROBINSON,
Government Bengali Translator.

*List of Native Newspapers received and examined for the Week ending the
13th February 1875.*

No.	Name.	Place of publication.	Monthly, weekly, or otherwise.	Date.
1	"Grámásí"	Ránághát	Bi-monthly	28th January.
2	"Baráhanagar Samáchar"	Baráhanagar	Ditto	28th ditto.
3	"Uchit Baktá"	Azingunge, Moorshedabad	Ditto	8th February
4	"Rungpore Dik Prakásh"	Kákinia, Rungpore	Weekly	21st and 28th January.
5	"Hindu Ranjiká"	Bauleah, Rájsháhye	Ditto	3rd February.
6	"Grámbártá Prakáshiká"	Comereclly	Ditto	3rd ditto.
7	"Bishwa Dút"	Kálighát, Calcutta	Ditto	3rd ditto.
8	"Burrisál Bártábaha"	Burrisál	Ditto	3rd ditto.
9	"Amrita Bazar Patriká"	Calcutta	Ditto	4th ditto.
10	"Bhárat Sangskarak"	Harinávi, 24-Pergunnahs	Ditto	5th ditto.
11	"Education Gazette"	Hooghly	Ditto	5th ditto.
12	"Sáptáthik Samáchar"	Calcutta	Ditto	6th ditto.
13	"Hindu Hitoishini"	Dacca	Ditto	6th ditto.
14	"Dacca Prakásh"	Ditto	Ditto	7th ditto.
15	"Howrah Hitakari"	Bethar, Howrah	Ditto	7th ditto.
16	"Som Prakásh"	Chángripottáh, 24-Pergunnahs.	Ditto	8th ditto.
17	"Sahachar"	Calcutta	Ditto	8th ditto.
18	"Dút"	Ditto	Ditto	8th ditto.
19	"Sulabha Samáchar"	Ditto	Ditto	9th ditto.
20	"Sáptáthik Sambád"	Bhowanipore, Calcutta	Ditto	12th ditto.
21	"Samáchar Chandriká"	Calcutta	Bi-weekly	4th ditto.
22	"Sambád Purnachandrodaya."	Ditto	Daily	5th to 10th February.
23	"Chusmeh-i-ilm" (in Urdu)	Patna	Bi-monthly	1st February.
24	"Durbín" (in Persian)	Calcutta	Weekly	5th ditto.
25	"Urdu Guide" (in Urdu)	Ditto	Ditto	6th ditto.
26	"Nádir-ul-Akhbár" (in Urdu).	Monghyr	Ditto	7th ditto.
27	"Behár Bandhu" (in Hindi)	Patna	Ditto	9th ditto.
28	"Jám-Jehán-numá (in Persian).	Calcutta	Ditto	9th ditto.

Bengal Secretariat Press.

C. E. G.

